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THE PHILOSOPHICAL JOURNAL

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VOL. 37. { T. G. NEWMAN,
EDITOR. }

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 17, 1900.

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ONLY.

Only a seed, but it chanced to fall
In a little cleft in a city wall,
And taking root grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed that way;
And the message that through the flower
was sent,
Brought a weary soul a sweet content.

For it spoke of the lilies so wondrously
clad.
And the heart that was tired grew
strangely glad,
As the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought, but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of
gold.
And the life bore fruit a hundredfold.

JESSIE GORDON.

our advice, to be killed with the fly, the same as yours will be in a day or two. And he, like you, would go where he was told not to go; and one day he went into a bush (that very bush you rode through to-night), and he shot seven elephants, and the next day he went in to fetch the ivory, and about night his horse came into camp riderless, and was dead from the fly before the sun went down. The Englishman is in that bush now; anyway, he never came back. And now anybody who ventures into that bush is chased by the White Horse. I wouldn't go into that bush for all the ivory in the land."

I don't believe in spooks, but I was firmly convinced during that run of mine, and can vouch for the accuracy of it, not having heard a word of the Englishman or his white horse before my headlong return to the camp that night. I shortly hope to be near that bush

plied in the negative, but remarked that he had had one experience which had made a deep impression on his mind, which partook more of the nature of clairvoyance than an apparition. "I suppose it was a dream," said Mr. Burt. "The dream or vision, or whatever else you call it, made a deep impression upon my mind.

"Mr. Crawford, the Durham miners' agent, was ill for a long time before his death. Just before his death he rallied, and we all hoped he was going to get better. I had heard nothing to the contrary, when one morning early I had a very vivid dream. I dreamed that I was standing by the bedside of my old friend. I passed my hand over his brow, and he spoke to me with great tenderness, with much greater tenderness than he had ever spoken before. He said he was going to die, and that he was comforted by the long and close friendship that had existed

came about. It is a mystery to me, and likely to remain so." —*Borderland*.

Power of Mind.

BY H. W.

Mind contains all the redemptive power there is; and the corporations of which the people complain so bitterly never can make a corner in it. Each man has his own allowance of it, and if he will turn his attention to the discovery of the potency vested in it, he will find that he is rich and great and mighty.

But see what men are doing with their minds. They are still giving them into the keeping of the "self-appointed vicegerents of God"; and for what purpose? Is it to be developed that they do this? Indeed, no; for the "self-appointed" do not develop the minds committed to their keeping; on the other hand, they press them all into

A South African Experience.

Some three Summers back I was out with a party of Boer hunters. We had crossed the northern boundary of the Transvaal, and were camped on the ridges of the Lembombo. I had been out from sunrise, and was returning about dusk with the skin of a fine black ostrich thrown across the saddle in front of me, with the best of spirits at my good luck. Making straight for the camp, I had entered a thick bush when I thought that I heard somebody behind me. Looking behind, I saw a man mounted on a white horse. You can imagine my surprise, for my horse was the only one in camp, and we were the only party in the country. Without considering, I quickened my pace into a canter, and on doing so my follower appeared to do the same. At this I lost all confidence, and made a run for it with my follower in hot pursuit; and I did race for it.

This I kept up until I rode into camp right among the pals cooking the evening meal. The young Boers about the camp were quick in their inquiries as to my distressed condition, and regaining confidence, I was putting them off as best as I could, when the old boss (an old Boer of some 68 or 70 years) looking up from the fire, said: "The White Horse! The Englishman has seen the White Horse." This I denied, but to no purpose. And that night, around the camp fire, I took the trouble to make inquiries as to the antecedents of the White Horse.

The old Boer, after he had commanded silence, began: "Some 25 seasons back there was an Englishman here like you. He had brought a horse with him, against



Christopher Columbus in Chains on Board His Ship—the Santa Maria

again, but, like the old Boer, I can say I wouldn't go in for all the ivory in the land.—*Two Worlds*.

Mr. Burt's Dream.

When I was in Newcastle I availed myself of the opportunity to call upon Mr. Burt, M. P., who has left his old house in Lovaine Crescent, and now lives in one of the new streets nearer the Moor. On questioning him as to whether he had ever seen a spirit, he re-

between us. I was much touched by the feeling with which he spoke, and felt as if I were in the presence of death.

"When I woke up, the impression was still strong in my mind, and I could not resist the feeling that Crawford was dying. In a few hours I received a telegram stating that he was dead. This is more remarkable, because I fully expected he was going to get better, and at the moment of my dream he seems to have died. I cannot give any explanation of how it

molds of their own making; and after they are molded, they use them to build up their own pet hobbies and to contribute to their personal needs.

Therefore I say, that underlying the slavery of the people to capital, there is a worse slavery holding them, and making it possible for capital to tyrannize over them. Capital could not hold men in bondage if they were not already slaves; slaves to the men who do their thinking for them, and who—by this power—deliver them over to

every other power to be fleeced at will.

Men must think themselves free to do their own thinking, before they need hope to mold thought into such action as will be effective. The man who willingly wears the bonds of a self-imposed priesthood is not in a position to free himself from any other imposition. He is already a slave to one class; and to be a slave to one class fits him for slavery to all classes.

Just as soon as a man begins to think for himself in all directions, and to free himself from the hampering thoughts of all others, he begins to float towards the top. There is small use in breaking one bond while others still hold him down; he must break them all before he goes free.

No man is aware of his own importance until he frees himself by beginning to do his own thinking in all directions, unhampered by fear. As soon as he does begin to think on this broad plan, he immediately becomes surprised by the evident potency of his mind. For men are wonderful creatures, and they are powerful creatures; they are their own creators, and the creators of their own condition. But so long as they are bound by a superstitious clergy they do not know this; and it is their ignorance on this one point that is their bondage, and makes every form of slavery possible for them.—*Freedom.*

Truth is Always New.

Writing us in regard to books, book reviews and the literature of Spiritualism, Dr. Peebles says: "I was invited to give a regular address to the N. S. A. convening recently in Cleveland, Ohio. I prepared an address under a very potent inspiration in my room, and took it with me to the N. S. A.; but as I was allotted only 30 minutes to address the audience—same as your neighbor, that noble, clear-headed and eloquent Pacific Coast co-worker, Mrs. Lillie—I laid the manuscript aside, speaking extemporaneously and wholly inspirational." Here follows some of the paragraphs and points made in the address:

Past revelations were well for their time. Let us not, then, deride antiquity, nor abolish the memories of our mothers. Truth is never old. It never changes. Our conceptions of it, only, change. Aspiring souls must have living truths. They must feed upon the manna of mental and moral science, and drink from our own ever-flowing upland fountains, rather than from Siloam's pool, or Ganges' sluggish waters. Thoughts must be as free as the air we breathe, and ideas, to nourish hungering souls, must be as fresh and as bracing as the music-making winds of spring-time.

Life and energy are everywhere immanent. Infinity cannot be exhausted. The inspirations of the seers allied to the Divine, whether breathed in the Orient or the Occident, can never know a finality. They manifest in all forms of life; in the progressive movements of the ages; in religion, art and science; in the moral heroism of reformers; in the tender affections of woman; in the ministries of spirits; and withal, they are the precursors of the new heaven and the new earth, "wherein dwelleth righteousness."

The source of all inspiration is spirit. Jesus said: "God is Spirit," infinite, unchangeable and all-ener-

gizing Spirit. This is the foundation stone of all true Spiritualism.

"If a spirit or an angel hath spoken to him, let us not speak against God," says the old Book. The possibility of a spirit's speaking was denied by none in that era, except the Sadducees. Jesus chose the twelve because of their spiritual gifts. Paul later saw the heavenly light, listened to the voice from heaven, and while praying fell into a trance. Multitudes to-day fall into the trance and spirits and angels speak to them. The continuity of history is just as demonstrable as the continuity of life.

Considering law and the reign of law, ancient and modern Spiritualism are a unit. Churchmen deny saying this; they "fight against God, who is Spirit, essential, immortal, infinite, and against that great cloud of invisible witnesses that have crossed the crystal river death."

SPIRITUAL SPIRITALISTS.

While there are multitudes of spiritists, necromancy test-hunters, consulting border-land earth-bound spirits, thus opening the door to obsession, there are in the land comparatively but few highly and harmoniously unfolded spiritual Spiritualists, ablaze with brotherhood and altruism. When a clergyman asked Emerson what he thought of the "influence and the success of Christianity," he replied: "Christianity has never yet been tried." So Spiritualism in the richness of its mentality and in the fullness of its spirituality, has never yet been tried.

KNOWLEDGE SAVES NO ONE.

The phrase, "Knowledge is the world's savior," has been harped from spiritistic platforms and published in a portion of the spiritistic press until it has become actually sickening. Knowledge saves neither individuals nor nations. The English are an educated people, and so are the Boers; did it save them from a bloody war? During the French and German war, when the Germans scored one of their greatest victories, thousands of Germans marched through Berlin's streets singing:

Praise God from whom all blessings flow,
Three thousand Frenchmen sent below.

Forgers are good pen-men; bank embezzlers are good accountants; train robbers are skillful mechanics; Ruloff, the superior scientist and linguist, of Ithaca, N. Y., murdered, boxed and sank his wife in Cayuga Lake. Dr. Webster, professor of chemistry in Harvard University, owing Dr. Parker a debt that he could not pay, murdered him and employed his knowledge—his medical knowledge, in using every destructive and dissolving acid known to chemistry, to disintegrate and destroy every vestige of the body. Did knowledge save this man—has it saved any tribe or nation? The greater the knowledge, the deeper may be the wickedness of the plot. Proud, selfish knowledge is dangerous, unless influenced by justice, by principle, and governed by a high moral nature.

WE REAP WHAT WE SOW.

Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vested in mortality. There is a winter-land sphere of retribution and suffering over there as well as a summer-land of moral

loveliness. No one, by dying, gets away from himself. Memory, consciousness and conscience continue. God constructs no hells—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible arch-angel or a wandering prodigal in Cimmerian spheres.

DISCIPLINARY PUNISHMENT.

Death is not a sponge that cleans life's slate by a dying spasm, nor does it make saints of savages in the twinkling of an eye. Man is a spirit now, a moral actor now and in all worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the unspeakable beauties awaiting us in the many-mansioned house of the Father.

These mansions—aural spheres, enzoning stars and planets—are real, substantial and adaptively fitted for the abodes of spirits, angels and arch-angels. These, afame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

Letter from Mrs. Lillie.

Again I greet my California friends from the eastern part of this great country. And no one so fully realizes its greatness, or its magnitude, at least, as when traveling until the long days roll into weeks.

In recording matters relative to the convention, but little more will be said. The long-continued effort to collect the Mayer Fund terminated, and the deed of the house on Pennsylvania Ave. was presented by the generous friend of the Cause, Theo. J. Mayer. And now the N. S. A. owns its own home, and I wish they would follow the example of the Theosophists. You will notice in many places, if they have a hall or parlor, a large, nicely-lettered sign is put up which reads: "Theosophical Headquarters." So I hope the officers and trustees will put out a sign which will read in full: "Headquarters of the National Spiritual Association," that all the Congressmen and Senators who pass by may read, and that "all who run may read."

Spiritualists have allowed other people to scoff at and deride the name, until too many who owe all they are to the light they have received from Spiritualism and spiritual teachers, are hiding behind every conceivable name not one-half as appropriate, and, unfurling numerous banners, are taking away from the Spiritualist societies and centers of these truths their very life and vital force, by arguments to the effect that it doesn't matter what name it is known by, etc. It matters just this much, and the true Spiritualist should see it, that such methods, if kept up, will accomplish the death at no distant day of what they hold dear. In truth—the real Spiritualism has been to the world,

and must continue to be, what no other movement ever has been (unless it is slain in the house of its friends). With this tendency to start out under new names on the part of many, it seems that those who do stand for it in its original name and form of Spiritualism should take special pains to hold aloft its banner.

Dr. A. B. Spinney of Reed City, Mich., was one of the old-time friends whom I was glad to see at the convention. He made the Spiritualists, through the N. S. A., an excellent offer. While the Association would not be able to have at present a sanitarium where the sick could be cared for, Dr. Spinney, who has a sanitarium, with good physicians and trained nurses and every facility for treatment in medicine and surgery, offers to take those who are too poor to pay for treatments and give them home, board, doctors' care and nursing for \$5.00 a week, giving them what other patients are paying, \$15 and \$25 a week for. An endowment fund is to be raised for that purpose, and the Board of Trustees of the N. S. A. are to act upon the matter in future. It is an excellent opportunity to obtain for a very little effort what could not otherwise be done without a large sum of money. The Doctor expressed his wish and intent that in the future this institution should fall to the N. S. A.

Dear friends in California, I have not told you yet, but I have seen the work of the spirits in the movement on your part which sent me here, more distinctly than anything occurring in my life for a long time. I arrived in Cleveland Saturday evening. My daughter met me at the depot and apparently in the best of health; but through the following day suffered from hemorrhage of the stomach so terribly that I feared she could not live the day out; but, thanks to the higher power, that cup passed by me, and, though weak, she is rallying, and we all hope will soon be well. What it was to both mother and daughter that at that supreme hour I could be with her, your own loving hearts will tell you.

I attended every session of the convention, and hope I did the work satisfactorily you entrusted to me. But I shall always remember it and see in it the double purpose, the guiding hands and the loving ministrations of spirits.

Fraternally, R. S. LILLIE.

Workers and Their Work.

LYMAN C. HOWE.

On Sept. 23, 1900, a telegram from Carpenter, Pa. (235 miles away) changed all my plans, and on Tuesday, Sept. 25, I left home to serve those in need of the spiritual gospel, while they laid to its final rest the body of Harrison McNett, a man of superior character, who for 68 years and 5 days had made an island of light in this world's darkness, by the bloom and fragrance of his rarely sweet spirit, and passed on and up to the larger sphere of uses and fulfillment.

From Carpenter I took a spin down to Williamsport, 32 miles further south, and there the way had been prepared for me to do a little work for the Cause. By the tact and energy of Mrs. Moffit and Lydia R. Chase, Grand Army Hall (Reno Post) was secured, and, after the first Sunday meeting, it was engaged for six months. This is a significant point, as it is the first

time this hall—a church, by the way—has ever been let for Sunday meetings of any kind, and people were surprised to know that the Spiritualists had gotten it. It is a fine hall, with many relics sacred to the G. A. R., and, without confidence in the persons who engaged it, it could not have been obtained at any price. This is an index of progress.

Mrs. Barton, Mrs. Demorest and Mrs. Helen Taylor have each done a noble work in Williamsport, and made the way easier for their successors. Mrs. Barton made a profound impression upon skeptics and physicians, as well as the general public, by curing Mrs. Dimmick, without medicine, after the best physicians had given her up as incurable. After 25 years of suffering, and being reduced to a walking shadow, she was cured in six treatments, and is now a robust woman, full of life and unspeakable gladness and thanksgiving. She is a living advertisement of the practical value of Spiritualism. In this case there was no attempt at evasion or mysticism, assuming some occult knowledge above Spiritualism, but the frank, unpretentious acceptance of spiritual aid by means of mediumship, and the results justify the means. Mrs. Demorest made many friends and some sound converts, and is in much favor in Williamsport, and Mrs. Taylor made

A PROPHETIC

Which seems likely to be verified. She said there was a rich supply of oil under the surface, and it would soon be developed, and create a business enterprise that would take the place of the failing lumber traffic. Since this prophecy was publicly noted, a well has been reaching down among the rocks, a few miles below the city, and signs of oil are abundant, and may create a greasy sensation any day.

After two Sundays' work in Williamsport, under impromptu arrangements, I was re-engaged for two Sundays more, the last being Oct. 21, and a fine audience, both in numbers and quality, greeted me the last Sunday evening. Leaving these growing souls reluctantly, I made a flying visit to Duke Center, McKean Co., Pa., where I met my youngest sister and family, it being the first time I had visited her in 20 years. She and I are all who are left on this underside of the mystic veil, out of a family of 10, who grew to maturity and passed on, after working the problem of life from 40 to 70 years each.

As Autumn weaves her mystic charms over the world, and her purple and crimson shroud flutters in the ominous breezes, soft echoes steal down the aisles of vision, and I seem to catch the voices of the long ago, responding to the calls of the bye-and-bye, and through the shimmering shadows and tender halo of the dying year, smiling faces seem to look from the valley of love's young dream, and beckoning hands stir the opulent silence with invitations to the weary pilgrims to walk up the shining slopes of the eternal mountains, and partake of the limitless feasts of spiritual truth spread for the prepared souls of all the children of time.

The Autumn time of life draws into its somber shadows and sacred retreat, the wealth and sweetness of all preceding years, and distils the elixir of youth, the vitality of love and the imperishable riches of wisdom of every year's experience

for the conservation of eternal life. Fredonia, N. Y.

A Word for Spiritualists.

A correspondent wants to know what good there can be in so-called spirit manifestations such as are frequently mentioned in the papers, seeing that "they have no purpose, and accomplish no object acceptable to a rational mind."

The circumstance that the object of such phenomena may be incomprehensible to the human understanding is nothing against their genuineness or importance in the scheme of things.

The objection to spirit manifestations that they appear to have no rational purpose is not sound, since what we understand to be rational purpose is merely that which is felt by man as a consequence of his environment and the limitations of his being.

The idea of an object or purpose or means to an end in nature arises, as we have said, solely from the limitations which hedge about man's being and his experience with the external world arising therefrom. It is unthinkable to a rightly constituted mind that there should be any such thing as purpose or object or means to an end in nature. God in His infinite works can have nothing in view, as man understands the meaning of the term, for that would imply that man's relation to external things partook of the nature of man's relation to them. The great trouble always with man in striving to comprehend these profound and difficult problems is that he brings to their consideration the odor of the clay in which he has his narrow existence. All our lives we are contemplating external objects from the standpoint of their utility to us, forgetting completely that if it were not for our dependent condition there would be no such thing as utility.

When a mind so chained to the earth that it cannot rise above the ordinary earthly perceptions, affects to discredit spirit phenomena, because the alleged communications are not always such as one sensible person would make to another, it merely betrays a want of comprehensiveness in the view. Why do they not tell us something worth while instead of rattling tambourines, thrumming guitars and startling our ears with incoherent whispers?

To such a question, which is about the commonest form that the objection takes, it might be answered with the same Why applied to any of the phenomena with which we are surrounded, would stump the wisest man that ever lived. Why is anything? Why is a rattlesnake? The mind never was created that could answer. If there are spirits, as claimed, why are there? If men have to die in order to live again, why was it so ordained? Why are men born? Aye, why is God?

The question whether spirit manifestations in any instance are of a nature to satisfy an intelligently inquiring mind is not germane to a rightly directed investigation concerning them. The only question that should be considered relates to the genuineness of what is seen or heard; that is to say, whether it is the creation of some deceiving artifice, or, in reality, proceeds, as is claimed for it, from extra mundane sources.—*Stockton (Cal.) Mail.*

Earth-life is only a school.

Philosophy of Spiritualism.

W. C. BOWMAN.

I have long felt the need of a clearer analysis of our Spiritualism in its threefold aspect of science, philosophy and religion. I confess it is somewhat to our discredit as an organization that there is yet no consensus of opinion among Spiritualists—still less any clearly defined views—on this seemingly very rudimentary question. People are still vaguely asking: "Is Spiritualism a religion? Is it a science? Is it a philosophy? Which is it? or is it all three?" Every one answers to suit himself, and the answers are as discordant as they are uncertain.

Now, it is clear to my mind that one cause of all this vagueness and confusion is the want of accurate and well-defined conceptions as to the exact meaning of the terms, religion, science and philosophy in relation to each other. And no wonder, for no other three words in the English language are so difficult to define with clearness, owing to the great variety and scope of their application and use. Yet, considering the practical, common-sense application of these terms, there should be no difficulty in seeing that Spiritualism is at once a science, a philosophy and a religion. It is a science, because based on phenomenal facts which are observed, studied and classified, as in all other sciences. It is a philosophy, because it presents to the world a complete system of characteristic thought in the realm both of metaphysics and ethics. It is a religion, because it concerns itself with the spiritual nature, interests and destiny of man and cherishes the religious affections of faith in immortality, hope of reunion with spirit friends, and religious (not superstitious) reverence and worship towards the supreme ideal of spiritual truth and virtue.

The principal error and misunderstanding to which I have alluded is with reference to the philosophy of Spiritualism. Strange to say, the great majority even of our leading writers and speakers use the term as applying exclusively to the psychic and occult laws of spirit phenomena. Such a blunder is doubly strange. It is not only a manifest confusion of the philosophic with the scientific aspect of the subject, but a most unaccountable ignoring of the spiritual philosophy proper—the great body of rational thought, spiritual revelation and ethical laws and principles given to the world through Modern Spiritualism for the emancipation of the race from theological error, the moral guidance of human life and the consequent practical redemption of human society from the orthodox wrongs and miseries of a false civilization. This is the spiritual philosophy. Go read it in the Great Harmonia. Behold it in all its wealth of beauty as disclosed through Nature's divine revelations in the tranced visions of our seers.

Theories as to the nature and mode of spirit phenomena are questions of occult science, but let us never again confound these with our Spiritual Philosophy.

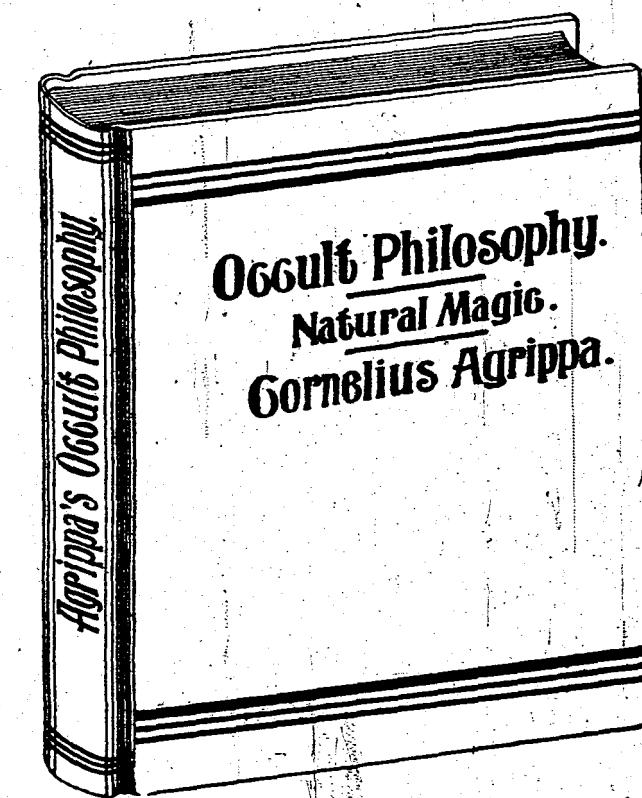
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THOMAS G. NEWMAN, Editor & Publisher

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, NOVEMBER 17, 1900.

The Rough Places which you encounter along the road of life are not hindrances, but helps; and he who will offer to carry you over them is not your friend, but your enemy. To make your way over the rough places alone makes you strong.

An Object of Worship in this advanced age must be alive. The world has rendered homage to dead gods long enough. If you want the respect and admiration of your fellow-man, you must be alive and keep alive.

The Secret of Power lies in a knowledge of the motives which prompt the activities of life. The man who is master of himself can conquer the universe. Every condition of this life but death has been overcome by someone, and even Jesus succumbed to that.

Progress is but adaptation to conditions as we find them. The man who tries to pull against the stream makes no progress; but he who goes with the tide and steers his craft well is an interested spectator of the great panorama of life.

If You Do as well as you know how, you will outstrip humanity in the race of life. The disparity between knowledge and achievement is the chief cause of human despair.

The Nations who are warlike must inevitably decline in power. The brave die in battle, and the cowards live to propagate the race. The man whose trade is war should be placed in the social class with the professional hangman.

Washington.—The annual convention of the State Spiritualist Association of Washington will be held in Tacoma, Wash., Nov. 22 and 23, 1900.

A Spiritual Telegraph.—Elizabeth Cady Stanton, writing for the *Boston Investigator*, says many sensible things, among them the following:

Nicola Tesla says that the time is not far distant when with two instruments, perfectly attuned, placed on the shores of China and the United States, we shall be able to telegraph without a wire, mind to mind and thought to thought. Why may not the time come when waiting, watching, weeping wives and mothers at the fireside can, with perfectly attuned spiritual instruments, call home their husbands and sons from their midnight carousals, touching a responsive chord heard only by the loved ones of their tender care? Why may not scientists in due time discover that there are moral and spiritual laws corresponding with those in the material world?

A Tireless Worker.—The *Harbinger of Light* gives an account of the work of one of our best speakers who is now laboring in Melbourne, Australia:

W. J. Colville is just now completing a very successful term of work in Sydney, which has covered between three and four months of ceaseless activity. All the lectures, on an almost endless variety of subjects, have called together large and representative audiences alike on Sundays and week days. At the request of the Committees of the Australian and Unitarian Churches, Mr. Colville has frequently officiated in one or other of those liberal pulpits on Sunday morning, and then delivered two lectures in a great hall later in the day.

The God-Man.—Rosabel Reed, in the *Free Man*, gives such a good description of the coming race of God-men that we make a quotation for the benefit of aspiring readers:

And last, we may find that finely-poised individual, who, "without haste, without rest," is building a well-rounded world, of which he is the center. There is no neglect of the practical affairs of daily life; the smallest duties are religiously discharged; neither business nor social relations are sacrificed; but each department of existence is uplifted and beautified by the inspired and harmonious spirit radiating from within.

Danger in Thinking.—Henry Frank in his *Independent Thinker* points out a real danger which menaces those who are so reckless as to indulge in real thought:

I wish to caution all my readers who are not in the habit of thinking that there is danger in the process. Real thinking is like boring a hole into a rock and stuffing it with dynamite. It isn't wise to sit down on the hole and smoke after the fuse is fired. It might "jar" you.

Election Prophets who guessed right are now saying: "I told you so"; and those who guessed wrong are busy revising their "system." For our part, it keeps us hustling to cope with events as they occur, and we are not anxious to borrow any trouble from the future.

Religious Mania.

Evidence is multiplying that "man is a mental being," and the study of the *genus homo* from this standpoint is leading to remarkable discoveries. The following incident is interesting:

An extraordinary case of religious mania is reported from Paris. The members of the hypnotic congress, recently being held there, have paid a visit, by special invitation, to the Salpetriere, the hospital for nervous diseases, made famous by the investigations carried out at it by Dr. Charcot.

There is one most extraordinary case among the patients at present in the hospital, says a contemporary. The patient is a woman about 40, suffering from religious mania. She entertains the belief she is crucified, and this delusion has occasioned a contraction of the muscles of the feet of such a nature that she can only walk on tiptoe.

By recourse to suggestion, the muscular contraction can be temporarily cured, and for a few hours she recovers the normal use of her feet.

Belated Occultists.

It is comparatively easy to give an explanation of the occult meaning of ancient writings. Mother Goose, sweeping the cobwebs off the sky, will probably be claimed a few hundred years hence as a prophecy of the air-ship. We quote from the *Chicago Chronicle*:

A new cult has recently established headquarters in Chicago, but it claims to have enthusiastic devotees as far from home as Persia. This cult has for its foundation healthy bodies and healthy minds for all people, and its argument that it is to be mighty for good is that it has discovered that the garden of Eden of Scripture is nothing more or less than the human body, and that Eden is in reality the human heart. The claim for all this is curiously worked out of Genesis and to the entire satisfaction of the members of the Order of Eden, that being the name of the cult's organization, which has a membership in Chicago of over 40 men and women, many of whom are university graduates and members of the medical and divinity fraternity.

The Best You Can.—From among the "healing thoughts" in the *Life* we clip the following, which may inspire some self-satisfied soul to press on:

People seldom do the best they know. Do not let the slumber-song of self hypnotize you into believing that you do the best you know without effort. The soul must press forward. Why? Because, it has to be self-made. It has to attain to the full stature of the Perfect Individual, and in its way it has many things to overcome. No muscles are strengthened without effort.

The Mark of Rank in Nature is capacity for pain. Nature's noblemen never shrink from pain or even death. The paramount consideration is the commendation of his own conscience.

Church Property Exempt.

The constitutional amendment submitted to the people at the late election in California exempting church property from taxation, carried at the polls and has become part of our organic law. Such a hold has the Christian superstition upon the people that no party, candidate or newspaper dares to make an issue of a subject touching religion.

In itself the measure is not of such paramount importance; but, having gained this point, they will take new courage to demand "God in the Constitution" and church regulation of Sunday. The tendency is not toward the greatest possible liberty for the individual.

A New Lyceum Paper.—One of the practical results of the last National Spiritual Convention is set forth in the following extract from a communication signed by Mattie Hull:

I have something to report that I know will carry joy to many Lyceum workers and a host of Lyceum children. In consequence of the demand on the part of Lyceums for a children's paper, the conductor, secretary and treasurer of the N. S. L. A. held a long consultation on the day following the adjournment of the N. S. A. Convention, and we decided to issue a children's paper, devoted to the interests of the Lyceum, which will be called the *Lyceum Banner*.

It will be issued monthly at 50 cents a year, and the first number will be mailed about Nov. 20.

The Realities of Life are love and action. Either alone is of no avail. They are the manifestation of the highest attributes of life in this sphere of being.

Thought Topic for November in the Silver Chain Circle:

I honor any man or woman who, in the conscientious discharge of duty, dares to stand alone. The world, with ignorant, intolerant judgment, may condemn; the countenances of relatives may be estranged, and the hearts of friends grow cold; but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.

Dr. Louis Schlesinger held forth in the American Mechanics' Hall before an audience of nearly 300 people. He told his hearers that before the end of the year great events were going to happen, and the world was on the eve of greater discoveries than any yet made. Fathers, mothers, children, brothers, sisters, friends and relatives without number spoke messages to the audience. Skeptics were dumfounded. Sometimes the words came from his lips in a torrent for several minutes at a time. One after the other followed in rapid succession, till at least a dozen of his auditors had been spoken with. Mrs. Mary Pepper followed with several tests of her powers. Both were under the auspices of the First Spiritualists' Society.—*Springfield (Mass.) Union*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

The Coming Age, which for the last year and a half has been under the able editorial management of Mr. B. O. Flower, has been merged into the *Arena*, and beginning with the November issue Mr. Flower is again associated editorially with the magazine he founded. This union of the two leading progressive, constructive and representative reviews of our time, and the return of Mr. Flower to the *Arena* will be hailed with delight by thousands of the most thoughtful and earnest among the advanced thinkers of our land. 25c.

Planets and People. Ormsby's Annual Prognosticator and Year Book of the Heavens for 1901 is now issued. It contains the general forecast for the entire year, with special information concerning planetary changes, health, business, etc., for each week in the year, and other interesting matter. Price, \$1.00. For sale at this office.

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|---|-------|----------------------|-------------------|
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| Left Arm | Earth | April 19 to May 20 | |
| Right Arm | Air | May 20 to June 21 | |
| Left Leg | Water | June 21 to July 22 | |
| Right Leg | Fire | July 22 to Aug. 22 | |
| Left Hand | Earth | Aug. 22 to Sept. 23 | |
| Right Hand | Air | Sept. 23 to Oct. 23 | |
| Left Foot | Water | Oct. 23 to Nov. 22 | |
| Right Foot | Fire | Nov. 22 to Dec. 21 | |
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Up from the strife and the battle,
And off with the shame and defeat;
Up to the palm and the laurel.
Oh, but the rest will be sweet.

Meeting the dear ones departed,
Knowing them and clasping their hands,
The dearly-beloved and true-hearted;
They are now in fairest of lands.
All grief is now left behind us;
Pain and sorrow will never distress;
Change mourning for sweet, grand music,
And living, good angels to bless.

Why shrink from the so-called dying?
It springs into sunshine and light.
Why shrink from trouble, pain and strife?
Behind us is scarcely a step.
Only a breath is all that is left;
But our earth-homes are now guarded
By what some call the Angel of Death.
There we learn of life's true meaning,
Hidden now from our earthly eyes;
There awake at a joyous surprise.
Come, then, dear ones, in the gloaming,
When dawn is gray in the morning.
Take us to dwell in glory forever;
Lead us yourselves all of the way.



The Editor is not responsible for the opinions of correspondents.

Untruthful and Demoralizing

To THE EDITOR:

A recent issue of a religious paper contained a criticism of the late Col. Ingersoll by Wm. Gribbon of Brooklyn, N. Y., in which he passed judgment against Mr. Ingersoll. He also wrote: "If you reject the atonement of Lord Jesus or His vicarious offering, as Unitarians do, I do not wonder at defending Ingersoll."

Mr. Gribbon is doubtless a well-meaning man, and so were those who conducted the inquisition and burned witches and hung Quakers. They were ignorant and bigoted miscreants, and to compare them with the average barbarian would be unjust to the latter, as they have never been charged with persecuting for differences in theology, and have not to answer for the slaughter of nearly 25,000,000 human beings because they did not conform to the theology of the so-called "orthodox."

The same reckless kind of bipeds crucified Christ and stoned the prophets. If Gribbon will read the declarations of the Nazarine he may learn that he simply stated the theology of the "Chosen People," and repeatedly asserted that keeping the law "saved." Read his directions to the lawyer. Christ also declared against sacrifices, as did the prophets, and demanded mercy, not sacrifice. "He came not to call the righteous, but sinners, to repentance."

Those who discredit the laws of God by teaching that the wrong-doer can escape just punishment for infractions of the moral law are dangerous teachers and are doing the work of the devil. Certain declarations of great souls who, as Rev. Dr. Munger said in his address at the Parliament of Religions, stand too near God to be deceived, should be remembered—that of Voltaire—"Love the Good God and be good," and that of Abraham—"Shall not the Lord of the earth do right?" QUAKER.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Oakland.—The mid-week meeting of the Union Spiritual Society met Wednesday night at 856½ Isabella St. The president, vice-president and secretary were present, and the services were interesting and instructive. Mrs. C. Stewart gave some good tests. Dr. Palinbaum, being entranced, gave an inspirational address and tests. Vox.

Hermetic Brotherhood held its open meeting, as usual, on Thursday evening, Nov. 9, at 509 Van Ness Ave. Music by Mesdames Rogers and Weld opened the exercises. Mrs. E. Titcomb read a fine paper on "Hope," the topic of the evening. Dr. Phelon followed with a talk on the same subject. The social intermission was very much enjoyed. Mrs. Price gave a recitation. Prof. Dove talked of Hope in its phrenological aspects. Mrs. L. M. Parkins gave a recitation on "Universal Law." Jean Durell gave two of her vivid impersonations. The topic for Thursday, Nov. 15, will be "Charity."

Mission Lyceum.—The next entertainment will be given on Saturday evening, Nov. 24. This will be a character and costume party and promises to be one of unusual interest to the young members of the Lyceum. If you want to spend a pleasant evening, note the date.

David Starr Jordan, president of Stanford University, delivered a lecture in the First Congregationalist Church of this city last Sunday morning, on "The Philosophy of Despair." The lecture consisted of a series of axiomatic precepts, skillfully arranged, free from superstition and full of wisdom.

20 Eddy St.—The subject for discussion last Sunday afternoon was "Experience." The grist of superstition which is weekly ground in this mill would clog the machinery of a mill not constructed upon the principle of "The mill of the gods."

The Ladies' Aid held its usual weekly meeting for business and spiritual work at Occidental Hall last Wednesday afternoon. Mrs. B. F. Small presided.

San Jose News.—The lectures by H. Brown, under the auspices of the First Spiritual Union, have been changed to the Sunday morning meeting. The conference meeting previously held in the morning has been transferred to Thursday evening. The Sunday evening meetings are devoted to tests, and Mrs. Sadie Eberhardt of San Francisco is the medium. She has been giving general satisfaction. The outlook is bright for this society.

Spiritualist Wedding.—Mrs. Frona Eunice Wait was married Wednesday evening, Oct. 31, at the residence of Mr. and Mrs. John P. Gillespie, 2524 Market St., San Francisco, to Frederick H. Colburn of Springfield, Mass. The beautiful spiritual ceremony was performed by Mrs. D. M. Colby under a huge ring of red roses, at each side of which was a white dove and in the center a jeweled lamp, suspended by red ribbons. Two rings were used. The ribbon-bearers were Miss Edna Shores and Miss Myrl Colby, in white silk costumes. The two little ring-bearers, Jack Gillespie and Marie Robertson, dressed in Louis XV costumes of white satin and gold lace. Mrs. Mary Stevens was matron of honor and Mr. George Walsh best man. The house and grounds were decorated in a most elaborate and artistic manner. The supper was served in a tent on the lawn, and about 80 ladies and gentlemen enjoyed a feast of good things, after which dancing was indulged in to a late hour.

The bride for the past 15 years has been prominent in journalistic circles. She has lectured throughout the United States under the auspices of the State Board of Horticulture on the wine interests of California. Mr. and Mrs. Colburn will leave for Mexico on the next steamer and later will reside in New York.

The Mediums' Protective Association will hold a social and dance, with refreshments, in Crystal Hall, 909 Market St., on Tuesday evening, Nov. 20. The purpose is to replenish the treasury for the Winter's charity work. The talent will be first-class and new. There will be a quilt raffle, and excellent dance music. Admission, 10 cents. The semi-annual meeting of members was held at 325 Ellis St. on Nov. 10, and Mrs. Jennie Robinson, W. H. Davis, Mrs. E. C. Griffin and Mrs. G. W. Shriner were elected directors.

Song Books for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 89 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

Mr. Geo. Browne, Civil Engineer, of Queensland, Australia, who is also much interested in Psychic and Occult Forces, is now temporarily located at 1423 Market St., San Francisco. He expects to visit New York later.

Mrs. L. H. Blake has taken up her residence at 572 Tenth St., Oakland. She is a prominent member of the Ladies' Aid Society of this city, and deeply interested in spiritual work.

Edward K. Earle gave another seance in Pythian Castle last Sunday evening. His work was very remarkable, and Miss Myrtle Marion's exhibition of psychic power was truly marvelous. These meetings are held every Sunday at 909 Market St. and afford an excellent opportunity for the investigation of psychic phenomena.

One Thousand Dreams and their Interpretations, by Dr. R. Greer Price, 25 cents; postage, 4 cents. For sale at this office.

The Scottish Hall Meeting last Sunday was addressed by John Slater, Alfred Gough, H. H. Hargrave, Mrs. G. W. Shriner and Mrs. H. A. Griffin. There was a marked improvement in attendance and interest. There are indications that this is to be another permanent meeting where the phenomena and philosophy of Spiritualism will be presented together. Dr. Roberts presided at the piano.

Occidental Hall.—Mrs. Sarah Seal spoke on the subject of "Spiritualism vs. Christianity" on Sunday evening, Nov. 11. The usual inspiring music by Prof. Young and Prof. Bothwell Brown was rendered, and the messages by Mme. Young were startling and convincing.

On the Heights of Himalay, by A. Van der Nallen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Friendship Hall.—Mrs. Meyer and Mr. Wilson gave spirit messages to a good audience last Sunday evening, at 385 McAllister St. The music was led by a volunteer from the audience.

John W. Henley of Los Angeles, Cal., is in the city on his way home from an extended trip North. He visited Seattle, Tacoma and Canadian ports. He reports good results of his labors. Mr. Henley will remain but a short time in the city, and gave an exhibition of his phenomenal mediumship in Mr. Earle's parlors, 128 Powell St., last Monday evening.

Physiological Foods sent in 25c, 50c and \$1.00 packages. See advertisement on page 6.

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| ☿ Mercury | Cancer | Square or 90° apart |
| ♀ Venus | Virgo | Trine or 120° apart |
| ♂ Mars | Scorpio | Opposition or 180° apart |
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| ♄ Saturn | | |
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